

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 6th July 1889.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Kasipore Nibasi" ...	Kasipore, Burrisal ...	30	
<i>Fortnightly.</i>				
2	"Ahammadi" ...	Tangail, Mymensingh	450	
3	"Ave Maria" ...	Calcutta	.....	
4	"Divakar" ...	Ditto	.....	
5	"Gaura Duta" ...	Maldah	.....	
6	"Purva Bangabasi" ...	Noakholly	.....	
7	"Purva Darpan" ...	Chittagong	700	
8	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....	
<i>Weekly.</i>				
9	"Arya Darpan" ...	Calcutta	102	14th June 1889.
10	"Bangabasi" ...	Ditto	20,000	29th ditto.
11	"Burdwan Sanjibani" ...	Burdwan	302	25th ditto.
12	"Chandra Vilash" ...	Berhampore	250	
13	"Charuvarta" ...	Sherapore, Mymensingh	500	24th ditto.
14	"Chattal Gazette" ...	Chittagong	800	
15	"Dacca Prakash" ...	Dacca	1,200	30th ditto.
16	"Education Gazette" ...	Hooghly	885	28th ditto.
17	"Faridpur Hitaishini" ...	Faridpur	.....	
18	"Garib" ...	Dacca	3,000	
19	"Grambasi" ...	Uluberia	800	29th ditto.
20	"Gaurab" ...	Ditto	.....	
21	"Guru Charana" ...	Calcutta	.....	4th July 1889.
22	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	26th June 1889.
23	"Jagatbasi" ...	Calcutta	750	
24	"Murshidabad Patrika" ...	Berhampore	508	
25	"Murshidabad Pratinidhi" ...	Ditto	350	
26	"Navavibhakar Sādhārani" ...	Calcutta	600	1st July 1889.
27	"Prajā Bandhu" ...	Chandernagore	995	28th June 1889.
28	"Pratikar" ...	Berhampore	600	28th ditto.
29	"Rungpore Dik Prakash" ...	Kakinia, Rungpore	205	
30	"Sahachar" ...	Calcutta	500	26th ditto.
31	"Samaya" ...	Ditto	3,806	28th ditto.
32	"Sanjivani" ...	Ditto	4,000	29th ditto.
33	"Sansodhini" ...	Chittagong	800	
34	"Santi" ...	Calcutta	3,722	
35	"Sarāswat Patra" ...	Dacca	300	
36	"Som Prakash" ...	Calcutta	1,000	1st July 1889.
37	"Srimanta Saudagar" ...	Ditto	.....	
38	"Sulabha Samachar o Kusadaha" ...	Ditto	800	28th June 1889.
39	"Surabhi o Patāka" ...	Ditto	700	27th ditto.



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
40	"Dainik o Samachar Chandrika" ...	Calcutta ...	1,500	3rd July 1889.
41	"Samvad Prabhakar" ...	Ditto ...	800	29th June & 1st to 4th July 1889.
42	"Samvad Purnachandrodaya" ...	Ditto ...	300	28th & 29th June & 1st to 4th July 1889.
43	"Banga Vidyá Prakashika" ...	Ditto ...	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
44	"Dacca Gazette" ...	Dacca ...	.....	
HINDI.				
<i>Monthly.</i>				
45	"Darjeeling Mission ke Másik Samachar Patrika." ...	Darjeeling ...	20	13th June 1889.
46	"Kshatriya Pratiká" ...	Patna ...	200	
<i>Weekly.</i>				
47	"Aryavarta" ...	Calcutta ...	1,500	15th, 22nd & 29th June 1889.
48	"Behar Bandhu" ...	Bankipore ...	.....	
49	"Bharat Mitra" ...	Calcutta ...	1,653	13th & 20th ditto.
50	"Sar Sudhanidhi" ...	Ditto ...	500	17th ditto.
51	"Uchit Baktá" ...	Ditto ...	4,500	
52	"Hindi Samachar" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
53	"Jam-Jahan-numa" ...	Calcutta ...	250	21st & 28th ditto.
URDU.				
<i>Weekly.</i>				
54	"Aftal Alum Arrah" ...	Arrah ...	300	
55	"Akbar Tusdiq-i-Hind" ...	Calcutta ...	.....	
56	"Anis" ...	Patna ...	.....	
57	"Gauhar" ...	Calcutta ...	196	20th ditto.
58	"Sharaf-ul-Akbar" ...	Behar ...	150	
59	"Al Punch" ...	Bankipore ...	.....	17th & 24th ditto.
<i>Bi-weekly.</i>				
60	"Darusaltanat" ...	Calcutta ...	340	23rd & 30th ditto.
<i>Daily.</i>				
61	"Urdu Guide" ...	Calcutta ...	212	
URIA.				
<i>Monthly.</i>				
62	"Asha" ...	Cuttack ...	.....	
63	"Taraka and Subhavarta" ...	Ditto ...	.....	
64	"Pradip" ...	Ditto ...	.....	
65	"Samyabadi" ...	Ditto ...	.....	
<i>Weekly.</i>				
66	"Dipaka" ...	Cuttack ...	.....	22nd ditto.
67	"Utkal Dipika" ...	Ditto ...	444	22nd ditto.
68	"Balasore Samvad Vahika" ...	Balasore ...	205	20th ditto.
69	"Urya and Navasamvad" ...	Ditto ...	600	19th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	"Silchar" ...	Silchar ...	500	
<i>Weekly.</i>				
71	"Paridarshak" ...	Sylhet ...	450	24th ditto.





## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Bhārat Mitra*, of the 13th June, says that piracies are being committed in the canals in the Sunderbuns, but the police do not take the trouble to trace the pirates. In Baisakh last piracies were committed on three boats in the river near Mutlah, another piracy was committed at Tambuldah, and a piracy was also committed near the Charabidya Abad, but the police have not succeeded in tracing the pirates. It is reported that the articles taken by the pirates are being sold in the market and are to be found in many people's houses. Are the police asleep?

BHARAT MITRA,  
June 13th, 1889.

2. The *Samaya*, of the 28th June, says that the Marwaris and the people from the North-West residing in Burra Bazar, Calcutta, play a game called *Barsati*, which is even more objectionable than ordinary gambling. Though this is well known to everybody, the Calcutta police takes no steps to put down the practice.

SAMAYA,  
June 28th, 1889.

3. A correspondent of the *Sanjivani*, of the 29th June, says that the Sub-Inspector of the Pandua thana has not succeeded in tracing the murder committed on the field to the west of village Dabra. The village Dabra, the Batchka khall, Gopalnagar, and the field near Jayer are the favourite haunts of dacoits and *lattials*. Travellers are sometimes robbed, sometimes threatened and sometimes killed by those ruffians, but the police has not succeeded in detecting them. If the Magistrate and the District Superintendent of Police do not make arrangements for ensuring the safety of the people residing in that part of the district, the village will become unfit for habitation. It is a disgrace to the civilised British Government that these crimes are perpetrated within twelve miles from Hughli and so close to the Pandua thana. The authorities are therefore requested to send some competent detective officer to clear the place of dacoits and ruffians and bring them to justice. Chowkidars should be stationed at the spots where the dacoits attack travellers.

SANJIVANI,  
June 29th, 1889.

## (b)—Working of the Courts.

4. A correspondent of the *Chāruvartā*, of the 24th June, draws the attention of Baboo Nirmal Chandra Singh, the First Munsif of Tangail, to the following irregularities in his office :—

CHARUVARTĀ,  
June 24th, 1889.

(1) One anna is extorted as illegal gratification for recording the attendance of each witness. In order to save this loss, the parties intimate the attendance of witnesses by means of applications with one-anna court-fee stamps attached thereto.

(2) The subsistence allowance of witnesses is not quickly refunded.

(3) In many cases subsistence allowance is not given to witnesses.

5. The *Hindu Ranjikā*, of the 26th June, says that the Munsif of Naogaon is a highly unpopular officer. He recently ordered his peon to turn a mukhtar out of his Court. He has also insulted the naib of Kaligram.

HINDU RANJIKĀ,  
June 26th, 1889.

The Munsif of Naogaon and the Deputy Magistrate of Nattore in Rajshahye.

Complaints are also heard against the Deputy Magistrate of Nattore. It is reported that he abuses parties as well as witnesses and calls them *bajjat*, *ulluk*, &c. He does not regularly attend court. He sometimes comes to the court so late as 5 P.M.



HINDU RANJIKÁ,  
June 26th, 1889.

6. The travelling correspondent of the same paper says that Mr. C. A. Samuells, the Magistrate of Maldah, is thick and thin with the planters of the district. Mr. Sharp, his predecessor, did not see any one at his residence, but Mr. Samuells entertains interested Europeans as guests at his house and makes merry with them.

BANGABASI,  
June 29th, 1889.

7. The *Bangabási*, of the 29th June, reproduces from the *Behar Herald* a conversation between Mr. Tweedie, Judge of Patna, and a pleader of his court, in the course of which, speaking of his predecessor Mr. Crawford, Mr. Tweedie was reported to have said that "it was bad English that Mr. Crawford wrote," and that "it was very stupid of Mr. Crawford to pass such an order." Another day Mr. Tweedie remarked to a pleader: "I know dishonest Judges allow their time to be thus wasted."

Will the Bengal Government take notice of this extraordinary conduct of Mr. Tweedie?

NAVAVIBHAKAR  
SADHARANI,  
July 1st, 1889.

8. The *Navavibhakar Sadharani*, of the 1st July, says that a cow belonging to one Gobinda Pal of Mandal pukhuria, near Ranaghat, went upon the rails of the railway line and was there run over by a train. The Police investigated the case and sent up a peasant of Ranaghat, Dina Shaik, to the Deputy Magistrate, Babu Bijay Madhab Mukerjee, for trial. In order to disprove the charge against him, Dina produced some neighbours as witnesses, and also produced his own cow. But relying on the evidence of the witnesses produced by the Police, the Deputy Magistrate sentenced the innocent Dina to pay a fine of Rs. 10, and also to pay Rs. 2 as costs. Is this justice? The people of Ranaghat have become exasperated at unjust decisions of this kind by the Deputy Magistrate. It is hoped that the kind-hearted Lieutenant-Governor will make careful enquiries into the matter. Otherwise poor people will be ruined by unjust decisions.

(d)—Education.

CHARUVARTA,  
June 24th, 1889.

9. A correspondent of the *Charuvarta*, of the 24th June, says that the monthly Government contribution of Rs. 4 in aid of the primary school at Chapuria, a village near Muktagatcha, situated within the jurisdiction of the Alapsingh pergunnah of the Mymensingh district, is insufficient to maintain the school in an efficient condition. An additional teacher is required for the school, but the present income of the school is barely sufficient to maintain the present teacher. The Educational authorities are therefore requested to increase the monthly grant-in-aid of the school.

CHARUVARTA.

10. Another correspondent of the same paper draws the attention of the members of the Mymensingh District Board to the necessity of appointing Nagarpore, an important place in the Tangail sub-division of the Mymensingh district, as an examination centre for the Primary Scholarship Examination.

HINDU RANJIKÁ,  
June 26th, 1889.

11. The *Hindu Ranjika*, of the 26th June, approves of the action of those members of the Senate who have expressed a desire to appoint a Committee to enquire into the cause of the large percentage of failure in the University examinations. The writer thinks it necessary that such an enquiry should be made, and that it should not be made with closed doors. An inquiry into the unsatisfactory result of the Arts Examinations will involve the re-examination of answer papers and the examination of



witnesses. It is desirable that members for the proposed Committee should be selected from among both town and mofussil people.

HINDU RANJIKA,  
June 26th, 1889.

12. The same paper is glad to hear of the opening of an M.A. class in the Rajshahye College. But the writer is of opinion that the present staff of professors in that

The Rajshahye College.

College will not be sufficient for the purposes of an M.A. class.

SAHACHAR,  
June 25th, 1889.

13. The *Sahachar*, of the 26th June, says that it is often remarked by Anglo-Indian writers that the graduates turned out by the Calcutta University are at best but half-educated men. There is justice in the

The standard of the Calcutta University Examinations.

remark. There can be no doubt that the graduates of the present day are inferior in point of learning and scholarship to the senior scholars of the old Hindu College. The cause of this inferiority is not far to seek. In the first place the standards of the old junior and senior scholarship examinations were higher than the standards of the corresponding examinations of the Calcutta University. In the second place more time was devoted to the study of those standards than is now devoted to the study of the corresponding University standards. A boy who has passed the F.A. Examination has only two years' time to prepare for the B.A. Examination. But in the old Hindu College days a boy who had passed the first senior scholarship examination corresponding to the F.A. Examination of the University had to read for four years before he could present himself at the next and highest examination of those days. No wonder therefore that the old Hindu College men were superior to the average graduates of the present day. It has therefore become absolutely necessary to raise the standards of the Arts examinations in order that the country may not see inferior stuff pass for superior under the stamp of University degrees. There is, in fact, no reason why the standards of these examinations should not be made as high as those of the corresponding examinations of the Universities of Oxford and Cambridge. For the Indian who could recite the whole of the *Ramayana* and the *Mahabharata* from memory, and who used to devote ten years to the study of grammar alone, there will be no difficulty whatever in mastering the curriculum of the English Universities. It should be also borne in mind in this connection that the standards of the Calcutta University examinations were lowered at the suggestions of Dr. Duff, in order to enable the students of missionary institutions to compete with those of Government Colleges. The students are in no way to blame for the adoption of low standards for the University examinations, and they will gladly consent to the raising thereof.

EDUCATION GAZETTE  
June 28th, 1889.

14. It is clear to the *Education Gazette*, of the 28th June, from the last few years' results of the Calcutta University examinations, that the percentage of successful candidates in those examinations has largely de-

The Calcutta University Examinations.

creased of late. And as there is no reason to believe that there has of late, been any deterioration in the quality of the teaching received by the candidates, the larger failure at the examinations is probably due to the examiners. It is a fact that the results of the examinations have become unsatisfactory since the establishment of the Head Examiner system. And it seems that the work of examining answer papers will not be properly done until the present system of selecting new examiners every year is replaced by the formation of a permanent Board of Examiners. If such a Board is established, the results of the examinations will cease to be so dissimilar from year to year. Such a Board to be effective should, however, consist not of paid men, but of men of learning willing to do this work gratis. And in selecting members for the proposed Board, preference should be given not as is now done to professors of colleges, but to men of learning unconnected with colleges.



PRATIKAR,  
June 28th, 1889.

15. The *Pratikar*, of the 28th June, complains of grave irregularities in the conduct of the recent University Examinations. The answer papers are very carelessly examined, and the object of the Examiners seems to be to pluck a large number of the candidates. Sometimes good candidates are plucked and indifferent candidates are passed.

Since the establishment of the Calcutta University in 1857, no changes have been made in its constitution. The rules framed 32 years ago cannot be expected to suit the present condition of things. The irregularities mentioned above are due in a great measure to the existing constitution of the University. The Bombay Government proposes to amend the Bombay University Act. Cannot the Bengal Government do the same thing in regard to the Calcutta University?

Again, Government is not showing proper respect to the Calcutta University. It is compelling graduates to pass the Deputy Magistrateship and Clerkship Examinations. It is useless to give a man the degree of Bachelor of Arts or Master of Arts if he is not to be considered by Government eligible for appointments in the Public Service without passing another and an easier examination.

The writer is not opposed to holding competitive examinations for selecting men for the Public Service. But it is foolish at any rate to examine a man over again in the subject of which he has been once declared to possess a competent knowledge. Under the present University rules, every candidate is required to pass examinations in several subjects although he may have no taste or aptitude for all of them. The result is that the education of many is absolutely stopped if they fail in one or another subject, and the chance which would exist under a different system of many young people pursuing with signal success the study of the subject or subjects for which they have special liking is destroyed. The existing regulations of the University are working great mischief.

SULABH SAMACHAR O  
KUSH DAHA,  
June 28th, 1889.

16. The *Sulabh Samachar o Kushdaha*, of the 28th June, says that everybody is disgusted with the reckless and arbitrary manner in which the Calcutta University is doing its work.

The Fellows of the University do any thing they like and are above public criticism. There was great irregularity in connection with all the examinations last year, and there was great delay in publishing the results. In order to recover their lost reputation, the authorities published the result of the B.L. Examination in hot haste, and the result was that the names of five candidates who had passed were omitted from the list of successful candidates. The Fellows of the University may be very important and honourable personages, but they should not do things in this arbitrary fashion.

BANGABASI,  
June 29th, 1889.

17. The *Bangabasi*, of the 29th June, asks the University authorities to give a satisfactory explanation to the public of their proceedings in regard to the last B.L. Examination. It is not known why the five candidates whose names have now been published as successful candidates were considered plucked when the list of successful candidates was out. Will any one explain this mystery? Public interests require that the cause of such irregularity should be brought to light, and personal considerations should not induce the University authorities to suppress the truth.

SANJIVANI,  
June 29th, 1889.

18. The *Sanjivani*, of the 29th June, says that the Calcutta University is, by its manner of doing its work, gradually falling in the estimation of the people. It does not seem that the University authorities are sufficiently alive to the grave responsibility of their office. Every act of the University, be it the selection of text-books or the selection of examiners, is marked by favouritism.



In the matter of the selection of examiners, the Presidency College is the institution most favoured by the Syndicate. Again, the examinerships in the gift of the University have become the monopoly of a certain number of persons amongst whom are men who do not shrink from resorting to unfair means for the purpose of establishing the superiority of the Colleges to which they respectively belong. It is often seen that the friends and relations of the members of the Syndicate and the men who have been most assiduous in paying court to them at their houses are selected examiners to the exclusion of better men.

Now as to the selection of text-books for the University examinations :—

In the calendar of 1888, Mr. Blanford's book on Physical Geography was prescribed as one of the text-books for the Entrance Examination of 1890. On the 21st September of the same year, that is to say, about three months after that calendar was published, the Registrar of the University issued a new list of text-books, in which two other books were prescribed in place of Mr. Blanford's book as text-books in Physical Geography for the Entrance Examination of 1890. But the boys are in the habit of purchasing text-books for the Entrance Examination while reading in the second class of the school department, and as the new session of the schools affiliated to the University commences in the month of June, many of them had already purchased Mr. Blanford's book before its supersession was announced by the Registrar. The University authorities assigned no reason for suddenly changing a text-book in this way in the middle of a year; but they have privately expressed the opinion that the new books selected by them are superior to Mr. Blanford's book. But supposing that this is so, there could have been no harm if Mr. Blanford's book had been allowed to remain a text-book for one year more. In fact, the action of the Syndicate in this matter is indefensible except on the supposition that Mr. Blanford's book was so bad a book that it was unfit to remain on the list of text-books even for another year. But the question will then arise if it was so bad a book, how did the Syndicate allow it to remain a text-book so long.

Mr. Geikie's book on Physical Geography which is one of the two books which have been selected to replace Mr. Blanford's book, was published long ago, perhaps about the time that Mr. Blanford's book was published; and yet Mr. Blanford's book was allowed to remain a text-book in Physical Geography up to this time. Mr. Geikie's is certainly the better book, and according to some people, the only reason why his book was not made a text-book at first was that, as Mr. Blanford was an influential member of the University, the Syndicate had not courage enough to reject his book, even though they knew that it was not quite up to the mark. But Mr. Blanford has left India and the Syndicate being freed from his influence has thrown up his book. If all this be true, the conduct of the University authorities is absolutely without any justification.

To give another instance. The whole of Helps' Essays was made a text-book in English for the F.A. Examination of 1890. The same book was also included in the list of text-books for 1891. But in the calendar for 1889, a portion of the book, namely, that entitled "An Essay on Organisation in Daily Life," has been omitted from the list. It is not known if there is any other reason for the rejection of the portion in question than that it is not found in the new edition of the book prepared by Messrs. Rowe and Webb in conjunction with Messrs. Macmillan and Co. That Messrs. Rowe and Webb have rejected the portion in question is simply because the original publishers of Helps' works have still an exclusive right to it; and as Mr. Rowe is one of the members of the Board which select text-books in English, people believe that the portion in which copyright still exists has



been omitted with the view of not prejudicing the interest of that gentleman. There is another circumstance which has confirmed this belief. It is that, before the edition of the book by Messrs. Rowe and Webb was out, Messrs. Macmillan and Co. had declared that it was included in the list of text-books not only for 1891, but also 1890. Now this declaration has given rise to a grave doubt. Mr. Rowe is the principal examiner in English at the F.A. Examination, and it is probable he will frame the questions, or will at any rate revise them. If so, it is not at all unlikely that no questions will be selected from the portion entitled "An Essay on Organization in Daily Life." And if, as a matter of fact, no questions are set from that part, will not the labour of those students who will go through it be wholly lost? One instance more.

When Dr. Roy's Treatise on Logic was published, its price was Rs. 3 per copy. The University authorities told Dr. Roy that if the price of the book was reduced to Rs. 2 it might be made a text-book. Dr. Roy made the reduction and the book was made a text-book. Messrs. Macmillan and Co. then became its publishers and increased its price. But it was a European publishing firm that increased the price, and the Sydicate had therefore nothing to say. Recently a book called Geographical Reader, published by the same Company, has been made a text-book for one of the University examinations; and no sooner has it been made a text-book than the Company has increased its price by six pence or five annas, and the University authorities, as in the case of Dr. Roy's book, have nothing to say to this either. If they do nothing to stop these unjust proceedings of Messrs. Macmillan and Co., people will suspect that the Company has commenced trading in books jointly with some of the members of the Syndicate. If the proposed Committee to inquire into failure at the last year's University examinations be appointed, the task of inquiring into these scandals should be entrusted to it.

(e)—*Local Self-Government and Municipal Administration.*

GAUHAR,  
June 20th, 1889.

19. The *Gauhar*, of the 20th June, strongly condemns the existing mismanagement in the Calcutta Municipality, and requests the authorities to remove the following grievances of the ratepayers :—

(1).—Accumulation of water in the streets after a shower of rain. The Municipality should either increase the number of gratings over the drains, or employ a number of men to keep the surfaces of the existing gratings clean. Defective street drainage has done immense injury to the huts in the bustees, and it has also done mischief to many pucca buildings.

(2).—Accumulation of rubbish on the footpaths makes it difficult for passengers to walk on them. The authorities should see that no such rubbish is accumulated during the rainy season.

(3).—Many roads are out of repair.

CHARUVARTA,  
June 24th, 1889

20. A correspondent of the *Cháruvartá*, of the 24th June, says that the Commissioners of the Tangail Municipality are lowering the levels of the streets in this rainy season in order to make them wider. The result of this will be that the roads will be impassable, and water will accumulate on them. Last year all the roads were submerged.

Again, the Commissioners have not yet issued the municipal bills for the quarter ending June. The ratepayers will be put to great difficulty



if the bills for the quarter ending June and those for the quarter ending September are presented together for payment.

21. The *Burdwan Sanjivani*, of the 25th June, refers to cattle-pound oppressions in the district of Burdwan, and says that, as cattle-pounds are now administered by the District Board, the members of the Board can easily put down such oppression if they choose to do so. Recently a rule has been made by the District Board of Furreedpore, under which all the officers of the Board will from time to time superintend the cattle-pounds within its jurisdiction. Much good is likely to result from the working of this rule, and the District Board of Burdwan should adopt a similar rule for cattle-pounds within its jurisdiction.

BURDWAN SANJIVANI,  
June 25th, 1889.

Cattle-pound oppression in the district of Burdwan.

(g)—*Railways and communications including canals and irrigation.*

22. The *Burdwan Sanjivani*, of the 25th June, says that shortly after the Eden Canal was constructed, Government wanted to levy a water-rate on the villages lying on the course of the canal. But as most of the villagers refused to pay this rate, the idea of imposing it had to be abandoned for a time. In the month of *Kartika* last year, the people of the villages on both sides of the canal asked the permission of the Collector of Burdwan to use the water of the canal on payment of a water-rate. The granting of the permission asked for was delayed, and the crops on the fields were threatened with destruction. At last permission was granted by Sir Steuart Bayley, who no doubt thought that to withhold it any longer would not look well, and might jeopardise the lives of his subjects. The canal gates remained open for about a week, and as there was no means of regulating the supply of water from the canal, many fields were submerged and much crop was destroyed. However, no sooner did the people gather in the remaining portion of their harvest, than Baboo Bhuban Mohan Niyogi, Sub-Deputy Collector of Burdwan, paid a visit to the villages, and began to collect a water-rate. Many of the villagers refused to pay the rate, on the ground that instead of saving their crop the water of the canal had destroyed it. But they were induced to pay the rate by the Sub-Deputy Collector, who assured them that Government would make arrangements in future for a prompt and regular supply of canal water, and that there would be nothing for them to fear on the score of a fitful and irregular supply. But the rains have already commenced this year, and none of the assurances of the Sub-Deputy Collector have yet been given effect to. In consequence of the delay in supplying canal water last year, crops valued at Rs. 400 to Rs. 500 were lost. And the same thing will happen this year also if the arrangements for regulating the supply of the canal water, such as the construction of extra sluice gates in some places and of drains leading to the fields from the canal, &c., are not made without delay. Again, as the people have occasion to cross the canal in some places, the narrow, rickety wooden bridges over the same should be repaired.

BURDWAN SANJIVANI.

The Gangnapur station on the Central Bengal Railway.

23. A correspondent of the *Surabhi o Patáka*, of the 27th June, says that in consequence of there being no platforms at the station at Gangnapur, on the Central Bengal Railway line, the passengers, especially females, are put to great inconvenience when they have to get into, or alight from, the carriages. A miserable hut serves the purpose of both station room and waiting room. But the accommodation in the hut being very small, the passengers have often to remain standing in the surrounding fields exposed to the sun and rain. The absence of platforms is also felt by traders who experience great inconvenience in storing goods in

SURABHI O PATAKA,  
June 27th, 1889.



the carriages. This is an old complaint, and a former railway officer sanctioned the construction of platforms, &c., and a contractor prepared bricks for the purpose. In the meantime that officer was transferred elsewhere, and his successor withdrew the sanction. The people of Ausmali, Deogram, Aruli, and other villages have applied to the Railway authorities, and it is hoped their application will be granted. The station has an income of Rs. 400 per month, and the authorities should grudge no expenditure for the convenience of the passengers.

SOM PRAKASH  
July 1st, 1889.

24. A correspondent of the *Som Prakāsh*, of the 1st July, asks the Traffic Manager of the Central Bengal Railway line to excavate a tank near the station at Machlandpur, and to construct, for the accommodation of passengers, a brick-built house in place of the present miserable hut which serves as the station room. Want of water and of a waiting-room is now sorely felt by all passengers. As the Railway Company makes a large profit from the traffic passing through the station, it ought not to grudge the money which it will be necessary to spend to give effect to the proposals.

25. The *Navavibhākar Sādhārānī*, of the 1st July, takes the same view as the *Sanjivani* newspaper regarding the maintenance of the Natra station on the Diamond Harbour line (see paragraph 32 of Weekly Report on Native Papers for week ending the 29th June 1889).

NAVAVIBHAKAR  
SADHARANI.  
July 1st, 1889.

The Natra station on the Diamond Harbour line.

NAVAVIBHAKAR  
SADHARANI.

26. A correspondent of the same paper says that the road which goes from Howrah towards Amta through Jagadballavpore is metalled up to Dumjur. The eight miles of that road from Dumjur to Jagadballavpore is *kutchā*, and covered with mud from one to two cubits deep.

The road from Howrah to Jagadballavpore.

(h)—General.

CHARUVARTA,  
June 24th, 1889.

27. Referring to the judgment passed by the High Court in the case of Raja Jogendra Narayan Roy *versus* Mr. Phillips, the *Chāruvartā*, of the 24th June, observes as follows:—

Every one will be glad to hear of the defeat of the oppressive, unjust and whimsical Civilian Magistrate. Natives of this country feel a thrilling joy when they see officials like Messrs. Mosley, D'Oyly and Newbery punished. People keenly feel any abuse of power, and they are naturally delighted when they find their oppressors punished.

Government should keep a sharp eye on Mr. Phillips. He is of a different stamp altogether from Messrs. Mosley, D'Oyly and Newbery. No punishment of the ordinary kind will do for an officer of his peculiar nature. He should be dealt with in a special manner.

HINDU RANJIKĀ,  
June 26th, 1889.

28. The travelling correspondent of the *Hindu Ranjika*, of the 26th June, says that during the last winter tour of Mr. Samuells, Magistrate of Maldah, demonstrations were made in his honour similar to those which are made on the occasion of the Lieutenant-Governor's tour. Baboo Kali Narain Roy, the Manager of the Chanchal estate, was the first to make such demonstrations. The Magistrate is the guardian of the minor, and the cost of erecting the triumphal arches, &c., were defrayed out of the minor's estate under the Magistrate's permission.

Nitai Baboo, the Zemindar of Alal on the Mahananda river, displayed a great variety of fireworks on the occasion of the Magistrate's visit.

Rajendra Baboo, the Zemindar of Bulbul Chandi, a village situated within the jurisdiction of the Malda thana, planted plantain trees and flags



on the banks of the river, and 20 bombs were fired at the time of the Magistrate's departure from that place after three days' stay. Twenty-four or 25 chowkidars living at considerable distances were required to follow the Magistrate during his tour and to guard his tent. The Inspector of Police, Maldah, had to accompany the Magistrate up to the jurisdiction of the Gomastapur thana. The Sub-Inspectors of Gomastapur and Shibgunge also made grand preparations to receive the Magistrate. The chowkidars had to follow the Magistrate several days outside their respective jurisdictions.

SAHACHAR,  
June 26th, 1889

29. The *Sahachar*, of the 26th June, says that taxation is now causing positive hardship in the country, and the people have now to pay a variety of

Increase of taxation in the country.

taxes.

1. In the first place there is the land tax. Some consider this to be no tax at all. But they should bear in mind that, before settling the tax in perpetuity on the occasion of the Permanent Settlement, Government took such a heavy proportion as ten-elevenths of the rental of the zemindars. Where there is no Permanent Settlement, the land revenue is increased every 30 years. This tax is felt, not only by zemindars, but by people in general.

2. Then there is the salt tax. It is true that this tax has been levied for a long time. But it has now become a source of positive hardship. In this country salt is eaten, not only by human beings, but also by cattle and horses. But as there has always been a duty on that article, its price has always been high, and the result has been a permanent deterioration in the breed of cattle and horses in this country. That the tax is causing hardship to the people will appear from the protests made against it by the Bombay representatives at the Congress at Allahabad.

3. There is then the license-tax. Even petty shop-keepers have to pay this tax. Even those who till the land and sell kitchen vegetables by turns are not exempt from it. This tax was originally imposed for the purpose of creating a famine fund. But all India knows to its cost whether the proceeds of the tax are being spent for that purpose. The people howled when the tax was established, but they have since ceased to do so, not because they have now no ground for complaint, but because it is habitual with them to suffer hardship in silence.

4. There is, lastly, the income-tax, the most accursed of taxes. Those that know can alone say how hard it is to pay this tax. The license tax is like a net, in the meshes of which even the smallest fish are caught; and those whom the license tax cannot touch are oppressed by the income-tax. These four are Imperial taxes.

5. Next as to municipal taxation. The burden of this taxation has become simply unbearable, and the people of Calcutta will have to fly from the city when Sir Henry Harrison's new principle of assessment comes into operation. Sir Henry demanded an exorbitant sum as house tax from Baboo Nandalal Bose, a wealthy resident of Calcutta. Nanda Baboo refused to pay the sum and brought his case before the High Court, which decided in his favour. Beaten in the contest, Sir Henry has induced the Legislature to pass the new Municipal Act under which municipal rates will be imposed on the principle he likes to see adopted. In constructing dwelling houses, the people of this country, unlike the people of England, are not influenced by considerations of profit, and therefore grudge no expenditure upon such houses. Such being the case, it will lead to gross injustice and oppression if municipal rates are assessed on the cost of construction of a native dwelling-house. The knowledge that houses will be assessed on the new principle has created a panic in the town, and the people of the suburbs now in municipal union with the town are saying that they were better off



before. What with the Imperial and what with the municipal taxes the burden of taxation has become so heavy in the country that people are now unable to perform festivals and ceremonies in the same style and on the same scale as before. In fact, nothing is now done by them which they can help doing. There is thus now less real comfort and pleasure in the country than before. But then the country is becoming civilised!

SAHACHAR,  
June 26th, 1889.

30. The same paper says that the loan of money made in London by the Raja of Bettiah seems to have displeased the Government of India, for it has issued

an order to the effect that in future zemindars and other persons wishing to borrow in the London market will have to inform the Local Government first and then take the permission of the Government of India. Of course an order like this has a meaning when applied to the case of a Native Chief of India. But one is at a loss to see why the permission of the Government of India should be necessary when one subject of the Queen living in one part of her empire wants to borrow from another subject of the Queen living in another part of her empire. Under what law or rule does the Government of India want to exercise this new power? Many Indian estates will be saved from ruin if their proprietors are permitted to borrow in London where the rate of interest is lower than in India.

PRAJA BANDHU,  
June 28th, 1889.

31. The *Prajá Bandhu*, of the 28th June, says that, in the opinion of some people, it is owing to the loss of her independence that famine and distress are of

such frequent occurrence in India under British rule. But these men are clearly wrong: for India was not independent under her Mussulman sovereigns, and famine and distress were not so frequent then as they are now. Some, again, say that famine is now more frequent because the soil is now less productive; but there is nothing to show that the soil is now less productive. On the contrary, there are facts that show that the soil is now more productive, and this much at any rate is certain that on an average India now produces crops which are more than sufficient to feed its population. Why then does famine now occur so often in the country? The answer must be that it is owing to the fault of the present rulers that it occurs so often. For they say in Bengali—"It is owing to the king's sin that the kingdom is destroyed and the subjects suffer distress." In the present case, the sin of the English rulers of India consists in their pursuing the policy of free trade in the face of the distress of the people. India will be ruined if this policy is persisted in. But what do Englishmen care for India? They take away India's food in exchange for glass dolls and oppress her people grossly to boot.

'Englishmen, beware! for there is a God above all and how much longer will you continue to commit your oppressions on the people of India? Look sympathisingly at the Indians even now, however late it be, and exert yourselves to remove their distress. For then hundreds of enemies like Russia will be unable to injure you. Make your free trade a little less free and impose duties on exports. Give to the people their just rights, and your empire will then become invulnerable. You will never find such loyal subjects as the people of India.'

PRAJA BANDHU.

32. The same paper is sorry to learn that an employé in the office of the Board of Revenue has been recently

from office for three days. A few days before this incident another employé of the same office was fined 2 days' salary for being 2 minutes late in coming to office. It is hoped that Sir Steuart Bayley will look at the Board's office.

SAMAYA,  
June 28th, 1889.

33. The *Samaya*, of the 28th June, refers to Sir John Gorst's statement in Parliament that the Secretary of State for India is not prepared to believe without proof that acts of oppression have been committed by English officials in Upper Burma, and that he cannot order an enquiry into

Sir John Gorst and the English officials in Upper Burma.



the matter until satisfactory evidence in regard to such acts is forthcoming, and asks, is not the Secretary of State aware of the writings in the *Indian Daily News* newspaper on the subject? If his Lordship believes those writings to be false, why does he not prosecute that paper for making false statements? The writer can say emphatically that, if an enquiry is made, the Secretary of State will come to know of things which will make him exclaim:—"I had never thought that such acts of oppression could be done by a civilised Christian people like the English."

34. The same paper says that a Deputy Commissioner in the Bombay Presidency recently issued a circular order requiring all zemindars and patwaries of the places likely to be visited by him in the course of his tour to be present at the boundaries of their respective zemindaries and advance 80 cubits on foot to receive him and salaam him, whereupon they would be received by him with due courtesy, and remarks as follows:—

What does all this display of power mean? Will the Deputy Commissioner reflect a little on the position which he held in his own country before coming out to India?

It is no wonder that men who, but for the employment they get in India, would have to pass their days most wretchedly in their own country, should give themselves lordly airs as Magistrates, Collectors, and Deputy Commissioners here. Lord Reay is requested to see that the Deputy Commissioner leaves the country for good in order to enjoy the cool air of England.

35. Referring to the proposed re-establishment of the Press Commissionership, the *Bangabasi*, of the 29th June, observes as follows:—

The proposed revival of the Press Commissionership.

The editors of newspapers will derive benefit from the re-establishment of the Press Commissionership if they are timely furnished with correct information regarding the action of Government and its officials. But if the duties of this office are performed in the manner in which Sir Roper Lethbridge and Mr. Buckland performed them, its revival will be productive of more harm than good.

36. Referring to the rule recently passed that in vaccination only virus taken from the calf should be henceforward used, the same paper remarks that it would be well to abolish compulsory vaccination.

Compulsory vaccination.

37. The *Sanjivani*, of the 29th June, has learnt from a reliable source that the Accountant-General, Bengal, has issued a circular to all Collectors directing them not to allow currency notes to be cashed for some time. But serious mischief will result from this. People will suspect the solvency of Government and lose faith in its promises. If Government is really in need of money it should stop all unnecessary expenses. Mr. Durand's proposed mission beyond the North-Western frontier should be stopped. The wasteful expenditure on account of Sikkim should be stopped. If unnecessary expenses are done away with, there will be no difficulty in paying the cash values of currency notes. Government is requested to cancel the Accountant-General's circular.

A circular of the Accountant-General.

38. The same paper says that Babu Syama Charan Singh, the Sub-Registrar of Chakdah, an important village in the Ranaghat sub-division of the Nuddea district, has, in contravention of an order of Government, refused to make over charge of his office to Babu Shib Krishna Roy, the late Sub-Registrar of Futtehpur. It is not known on what authority Babu Syama Charan is still

The Sub-Registrar of Chakdah.

SAMAYA,  
June 28th, 1889.

BANGABASI,  
June 29th, 1889.

BANGABASI.

SANJIVANI,  
June 29th, 1889.

SANJIVANI.



registering deeds. It is doubtful whether the registration of the deeds he is now registering will be valid in law. The District Magistrate is requested to at once stop this illegal proceeding of the Sub-Registrar.

SANJIVANI,  
June 29th, 1889.

39. The same paper says that disturbances in Burma have considerably increased. In every part of Burma

Burma.

the natives are dissatisfied with the English rule, and they have good ground to be so dissatisfied. If the officers try to violate the chastity of their wives and daughters, they cannot but feel angry. They are suffering the pangs of subjection, and to these pangs are added the torment caused by the lust of the English officials. It is impossible for them to endure so much misery. They will be pacified if Government deals severely with these sinners. Government should not distrust these reports of sins without a careful inquiry. Is it so very difficult after all to ascertain the names of the officers who have Burmese women in their keeping?

SANJIVANI

Some grievances of the people of Barapeta in Assam.

40. The Barapeta correspondent of the

same payer says—

- (1) that a wine shop has been established at Barpeta in Assam on the road leading to the local bazar. The bad smell which issues at the time of the manufacture of liquor makes it impossible for people to come within a distance of 40 to 50 haths from the shop. The Sub-divisional Officer is requested to remove the shop from this objectionable site;
- (2) that the local municipal constables send to the pound in contravention of an order of the Sub-divisional Officer all cattle which are found grazing during the rainy season on dry lands belonging to the municipality. The Municipal authorities are requested to see that their constables do not impound cattle in this way;
- (3) that the whole country is being depopulated by *kalajar* (black fever), and Government should take active measures to save the people from its ravages.

GRAMVASI,  
June 29th, 1889.

41. The *Grámvási*, of the 29th June, is glad to learn that at a ryots' meeting held at Kasipur, in the district of

Abolition of outstills in the districts of Hughli and Howrah.

Howrah, a resolution has been passed thanking Government for its abolition of outstills in

the districts of Hughli and Howrah. It is the writer's firm conviction that the resolution in question will meet with the hearty approval of all the people of the district of Howrah. Government has deserved the thanks of everybody in that district for its good act.

NAVAVIBHAKAR  
SADHARANI,  
July 1st, 1889.

42. The *Navavibhakar Sádharaní*, of the 1st July, has the following:—

"Why do you take taxes."

"Englishmen! why do you take money from the public?—Is it not for doing good to

the people? But much good is not seen to be done in many cases. Why should we call it *benefit* after all? Why should we call that benefit which is received in return for money paid? We should call it trade. You are carrying on trade—you are making profit—we are getting our work done by paying money. But Englishmen! why do you not in many cases do the work which you ought to do in return for the money you take from us? You are taking large sums of money as road cess—you are extorting money from the poor Indians by throttling them. But no real efforts are made to improve roads. We are not much concerned for the townsmen. There are many educated, many rich, and many bold men in Calcutta who can manage to secure the advantages they desire to possess. But there are not many to look to the condition of the mofussil people. The mofussil people are quiet and gentle, they work in the fields, and serve as labourers



for their living. If they cannot work for a day their families starve; they are themselves starving in order to supply you with money. If they cannot pay money you take away their everything from them and ride upon their necks. But do you enquire even once whether they have food to eat or not? We do not want you to be kind; we know that you will not be kind, and therefore we say that you will not show kindness. But you exact money from those unfortunate people by putting halters round their necks. They supply you with money, and then they live on half rations themselves, and their children cry for food. But do you attend to that for which you are taking money—do you look to that even once? We have gone round and inspected many villages in the Burdwan and Hughly districts. In this rainy season it is impossible for one to walk on the roads there. The roads are very narrow, covered with mud, and have holes one or two cubits deep with water standing in them. The village tanks are so unclean and foul that if one stands on their banks for a little while one begins to feel unwell. Why do mofussil people suffer so much hardship? What are you doing for that for which they are pouring money at your feet? We will not cease to agitate on this subject. They pay the ferryman his fare and then wade through the water. This is what we shall not tolerate. Remedy the evil. You are taking much money as road cess. Appoint men with that money and try to keep the roads, ghâts, and tanks in the villages clear, or take no road cess from them. The villagers must not starve themselves in order to pay you money for the purpose of being hoarded.”

“Many villagers said to us—Upon making several petitions for the repair of roads we received this reply :—‘Repair roads by raising subscriptions—as for ourselves we shall make a very small contribution.’ What an order this! How strange! Are you asked to give alms! Spend the money of the Indians—the road cess money—on roads! Every villager is giving money year after year. You are taking money every year for the repair of roads. Why should then the villagers pay money again for the repair of their roads? Strange demand this! We know that in every village from one to two hundred rupees is collected every year from *devottar*, *pirottar*, *brahmottar*, and *mal* lands. We fix the lowest receipt from a village at one hundred rupees on an average. Out of this one hundred rupees, keep fifty rupees for yourselves and spend fifty rupees on roads. This is by no means an unreasonable demand. If fifty rupees are spent every year in every village, the roads can be kept very clean and tidy. Will you listen to this? Will you grant this request? You take the road cess; why will the villagers then pay subscriptions for the repair of roads? You are laying burdens on the people in order to maintain collectors and clerks and fill your own fat bellies, and you do not inquire how much the people themselves suffer. Is this looking to the welfare of the people? Will not our Government which has the welfare of the people at heart consider this matter?”

### III.—LEGISLATIVE.

43. The *Surabhi o Patáká*, of the 27th June, says that it will no doubt be advantageous to have a separate officer to administer all charitable endowments, as has been proposed in the Charitable Endowments Bill. But instead of appointing a new officer for the purpose, and thereby increasing the cost of the administration, Government should make the Accountant-General, in whose office the accounts of nearly all the charitable funds are now kept, treasurer of all charitable endowments.

SURABHI O PATAKA.  
June 27th, 1889.

44. The same paper is glad that in the proposed Leper Bill a provision has been inserted under which no leper will be sent to any asylum where he may be

SURABHI O PATAKA.

The Leper Bill.



compelled to do acts which go against his religious belief. The proposal made in this connection by the high priest of the temple at Baidyanath that no lepers should be detained in asylums who may wish to go on pilgrimage in the belief that by so doing they will recover from their disease, is a commendable one, and it is hoped that Government will give effect to it.

It is also hoped that the proposed leper asylums will be constructed outside inhabited places. The leper asylum in Calcutta is causing much inconvenience to the people of the neighbourhood. At the time it was built it was outside the town; but a thick population having since grown up around, its removal from its present site is urgently needed.

SAMAYA,  
June 28th, 1889.

45. The *Samaya*, of the 28th June, thus remarks on the proposed Leper Bill:—

The Leper Bill.

Government thinks leprosy to be contagious, but it is not contagious in the sense in which cholera and small-pox are contagious. The *Indian Daily News* newspaper's proposal that all lepers, irrespective of caste and colour, should be detained in asylums is objectionable, and will, if adopted, lead to much oppression. Would it not be an act of oppression, for instance, to send to an asylum by force, lepers who do not move in society and live in the seclusion of their houses? No leper should, therefore, be sent to an asylum who does not move in society or otherwise propagate the disease. But if it is found that, though not moving in society, he propagates the disease amongst those living in the same house with him, he should be sent to, and detained in, an asylum. The provisions of the Bill should be modified on the lines indicated here.

PRATIKAR,  
June 28th, 1889.

46. The *Pratikar*, of the 28th June, severely condemns the idea of reviving the Contagious Diseases Act in India, and observes as follows:—

The Contagious Diseases Act.

Government is going to increase the number of hells on earth with a view of ministering to the pleasure of hell worms. The reason why that hellish Act is proposed to be revived is that its repeal has been followed by disastrous results among the troops, and that venereal disease is impairing the efficiency of the army. When Government seems determined to revive the Act on so weak a ground, it is useless to say anything on the subject.

Government punishes those who use obscene language or sell obscene books or pictures. But how can the people, who have got laws against obscene speaking, obscene writing, or obscene painting, even think of a law so abominable as the Contagious Diseases Act for gratifying with impunity their vilest desires? It is not easy to see that there could be a greater disgrace for Government or a matter of greater regret than that the Government, which can do one of the nastiest things on earth in order to ensure the safety and minister to the pleasures of its English soldiers, should fail to make arrangement for the relief of suffering at those critical times when food and water are scarce in the country.

SULABH SAMACHAR O  
KUSHDAHA,  
June 28th, 1889.

47. The *Sulabh Samachar-o-Kushdaha*, of the 28th June, is glad to find that the leper question has attracted the notice of the Government of India, and that

The Leper Bill.

that Government has asked the opinions of the Local Governments on the subject. Fearing that there would be objections on the score of interference with native customs and religious prejudices, Lord Dufferin desisted from taking any active measure in this matter. But considering the misery which leprosy brings on human life, it is not desirable to desist from dealing with it legislatively, simply in deference to the prejudices of ignorant and illiterate men. The Legislature should stamp out this disease by making a law which will make its propagation impossible. Wandering lepers who live by begging should be isolated and provided with food and medical



aid in asylums. Male and female lepers should be accommodated in separate asylums. Lepers belonging to the respectable classes should also be isolated from their relatives. The accomplishing of all this will give rise to many inconveniences, will deprive many of their means of living, will involve loss of personal liberty, and will wound the feelings of many. But considerations like these should on no account be allowed to stand in the way of the adoption of effective measures for the protection of society against a disease so dreadful as leprosy.

48. The *Sanjivani*, of the 29th June, says that Government has earned the gratitude of the people of this country by introducing the Leper Bill into the

The Leper Bill.

Legislative Council. But the law, as drafted, will fail to stamp out the disease. Very few lepers will willingly go to asylums, and the proposed law will therefore fail to isolate lepers who do not go about begging. The number of non-mendicant lepers is very large, and by going to bazars, using bathing places and otherwise mixing freely with healthy people they do more to propagate the disease than mendicant lepers. The law should therefore provide for the exclusion of such lepers from public places, and for their confinement within their own houses. Lepers are indeed objects of pity, and it is certain that their enforced exclusion and confinement will make their lives still more burdensome to them. But it is necessary to adopt so cruel a law in regard to them in the interest of their own families and for protecting the public against the attacks of this dreadful malady. Government should also see that asylums for lepers are not converted into prisons, and means should be adopted to make lepers as comfortable as persons in their dreadful predicament can be.

SANJIVANI,  
June 29th, 1889.

49. The *Bangabasi*, of the 29th June, says that, although leprosy is the result of inexpressible sin, and though many object to come in contact with lepers

The Leper Bill.

on the ground of their being sinners, it cannot help disapproving of the provision made in the Leper Bill for the complete and permanent isolation and segregation of lepers. The writer will be glad if houseless lepers who go about begging are accommodated in asylums established for the purpose; but he will not approve of the compulsory confinement of lepers who are householders. When there is a difference of opinion as to the contagious nature of the disease, the provision preventing lepers from appearing in the public streets cannot be approved. Compulsory vaccination has already created serious evils, and it is not desirable to add thereto the evils of a compulsory segregation of lepers under legislative enactment. The number of lepers in Bengal, except in two or three districts, is very small. It will not, therefore, be necessary to give the leper law universal application. The authorities are requested to consider carefully the provisions of the Leper Bill.

BANGABASI,  
June 29th, 1889.

50. The *Som Prakash*, of the 1st July, is glad that the Government of India has at last made up its mind to pass a law regarding lepers. This information will be received with satisfaction by all classes of people in this country. The only wonder is that Government has been so long indifferent in the matter.

The Leper Bill.

SOM PRAKASH,  
July 1st, 1889.

#### IV.—NATIVE STATES.

51. The *Bharat Mitra*, of the 20th June, says that, in contravention of the treaty regulations with the Cashmere State, the Government of India has made

Cashmere.

Colonel Nisbet *de facto* ruler of Cashmere. The Resident has dismissed a large number of officials who were attached to the Maharajah. Dr. Suraj Bal, the able Governor of Cashmere, has been dismissed, and the Maharajah

BHARAT MITRA,  
June 20th, 1889.



himself has been divested of all his powers as a ruler. Will not the Government of India inquire into the proceedings of Colonel Nisbet?

HINDU RANJIKÁ,  
June 26th, 1889.

52. The *Hindu Ranjika*, of the 26th June, says that the Maharajah of Cashmere has been reduced to a most miserable condition. The people of Cashmere

fully sympathise with their ruler in his misery, but they cannot express their sympathy with him from a fear of the Council of Regency presided over by the Resident. The Maharajah is suffering the pangs of solitary confinement.

The writer next refers to the letter written by the Maharajah to the Viceroy, and asks, can the heart's deep anguish be expressed in stronger language?

Injustice done to native princes will be attended with disastrous consequences in future. It will, on the one hand, create dissatisfaction among the people, and on the other shake the confidence of native princes in British justice. The sepoy mutiny was not due to greased cartridges, but to the annexation policy of Lord Dalhousie. Government should no longer remain indifferent to Cashmere affairs. Two courses are now open to Government—(1) to do justice to Maharajah Pratap Singh of Cashmere; (2) to see that no information regarding the Cashmere State passes out of its limits.

BANGABASI,  
June 29th, 1889.

53. The *Bangabási*, of the 29th June, says that Maharajah Pratap Singh, when ruler of Cashmere, could not act independently and according to his own

wishes. The Maharajah once appointed a gentleman to a high post and telegraphed to him to come up to Cashmere. Six hours after the receipt of this telegram, the gentleman received another telegram from the Resident asking him not to come up to Cashmere on the strength of the Maharajah's order, and telling him that the Maharajah had no power to appoint him without the previous sanction of the Government of India. The sanction of the Government of India, it need hardly be stated, was never received, and the gentleman could not therefore go to Cashmere. There is, however, nothing in the treaty existing between the British Government and the Maharajah of Cashmere requiring the Government's sanction in such matters, and it is therefore difficult to account for the manner in which the Resident thwarted the Maharajah in this instance. Dr. Suraj Bal, the late Governor of Cashmere, was a friend of the Cashmere State and a well-wisher of the Maharajah. He has therefore been turned out of the Cashmere State on false pleas.

It is reported that the people of Cashmere are firmly attached to Maharajah Pratap Singh. It is therefore unwise for the British Government to incur the displeasure of the people of Cashmere by ill-treating their popular ruler.

ARYAVARTA,  
June 29th, 1889.

54. The *Aryavarta*, of the 29th June, condemns the scheme submitted to Government by the Political Agent of Tipperah for the management of that State,

and requests Sir Steuart Bayley, the just ruler of Bengal, to depose the present popular Maharajah and to appoint the *Jubraj* in his place.

NAVAVIBHAKAR  
SADHARANI,  
July 1st, 1889.

55. The *Navavibhakar Sadharani*, of the 1st July, does not approve of the proposal to re-appoint the former Manager of the Tipperah State. If the post

of Manager is abolished altogether, and the Prime Minister is allowed an increase of salary in a State which can be administered by a Bengali Prime Minister, much money will be saved and affairs too will not probably be mismanaged.



## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

56. The *Bhārat Mitra*, of the 20th June, says that, while the Orissa officials tried to make light of the sufferings of the famine-stricken people, the Governor of Madras visited the famine-stricken people of Ganjam and relieved their sufferings. The relief works opened in Orissa are inadequate. Can no one inform Mr. Bradlaugh of this apathetic attitude of Government?

BHARAT MITRA,  
June 20th, 1889.

57. A correspondent of the *Chāruvārtā*, of the 24th June, complains of scarcity of water in villages situated within the jurisdiction of the Kendua thana in Mymensingh. The authorities are requested to inquire into the matter.

CHARUVARTA,  
June 24th, 1889.

58. The same correspondent says that the *sali* and *boro* paddy plants growing in the Khaliajuri and Nashirujial Pergunnahs of the Mymensingh district have been considerably damaged by hailstorm.

CHARUVARTA.

Rice is selling at 12 or 13 seers per rupee.

59. The *Burdwan Sanjivani*, of the 25th June, says that there is this year more or less distress all over Bengal; and as the agriculturists are selling off their surplus stocks of grain, there will be widespread famine in the country if crops do not grow well next year.

BURDWAN SA NJIVANI  
June 25th, 1889.

Famine has of late become very frequent in India, and the free exportation of grain from the country is the cause of its frequency.

Government is therefore requested to stop the exportation of grain from the country, at least in those years when there is a failure of the crops.

60. Referring to the telegram sent by the Queen on the subject of the scarcity in Ganjam, the *Hindu Ranjika*, of the 26th June, says:—The sufferings of the famished people have made the Queen uneasy, but the hearts of her hard-hearted officials do not melt so easily. The Queen would have done her duty as a mother if she had sent some money contribution in aid of the distressed people.

HINDU RANJIKA,  
June 26th, 1889.

61. The *Sahachar*, of the 26th June, says that the effects of famine like those of a contagious fever are often of a permanent character, and the people who once pass through a famine hardly recover from its effects afterwards. They remain valetudinarians, so to say, all their lives. Even the women in places visited by famine do not for a long time give birth to healthy children. Such being the case, it is absolutely necessary to take steps to put down famine as promptly as possible. But as Government can take no such steps without making enquiries, it often happens that, before its inquiries are completed, the effects of famine are fully felt, and a great many people die. This is the reason why Government should entrust the work of famine relief to the people. For with their habits of economy, and the intimate knowledge they possess of their own country, they are sure to relieve distress much more economically and efficiently than the European officers of Government. Englishmen, it is well known, have quite a genius for earning money, but all Europeans, and some of the most thoughtful men among themselves, say that they are not very wise or careful in their expenditure of money. Government is asked to set apart the proceeds of the license-tax only for five years, and to make over those proceeds to District Boards and Municipalities to be spent by them in the relief of distress when distress occurs. As a good round sum will be collected in five years, there will be no necessity for Government to lay by the proceeds of the tax for that purpose after that time. In

SAHACHAR,  
June 26th, 1889.



times of distress light railways, bridges and other works of that description should be constructed with this money, and the people who live by manual labour will be employed upon such works. Peasants can be supplied with loans out of this money to enable them to purchase seed grain, agricultural cattle and ploughs, &c.; and thus the Government which wants to see its subjects acquire the virtue of self-reliance will see that its object has been gained.

Public subscriptions cannot be depended upon in times of distress. Besides in these days of increased taxation when the poor have to pay a license-tax and the rich an income-tax, the difficulty of raising money by subscription is being felt more and more. Even the man with a monthly income of Rs. 1,000 has to give away so much money in the shape of the income-tax and the municipal rates that he can hardly spare Rs. 100 for charitable purposes. The fact is that the country is becoming poorer every day, though it is dangerous to say so because Anglo-Indians condemn all such statements as seditious.

SURABHI O PATAKA,  
June 27th, 1889.

62. The *Surabhi o Patáká*, of the 27th June, says that on his return from Ganjam, Lord Connemara has asked the Sheriff of Madras to convene a public meeting

for the purpose of raising money by subscription in aid of the distressed; but the people of Madras have refused to respond to this call, on the ground that, after its misappropriation of the proceeds of the Famine Fund, Government has no right to ask the people of this country to assist it in putting down distress in the country. The people of Madras are certainly in the right. Nowadays famine occurs in India almost every year, and if the duty of relieving the distress of the people is to fall on the public, they will have to make a permanent fund for the purpose. But by its creation of the famine insurance fund out of the proceeds of the license-tax, Government has acknowledged that that duty is its own, and with what face does Government, after treacherously misappropriating that fund, again call upon the people to contribute towards the relief of distress? The people are, moreover, poor and are even unable to procure a full meal for themselves, and where will they get money from to relieve the distressed? The Hindus are naturally kindhearted, and that is why, in spite of their own poverty, they come forward to aid the distressed. There is not one Hindu who, having means enough to procure food, does not share it with the hungry. As for paying subscriptions, is it not a fact that on the occasion of every famine in the country the money raised by subscription is often in excess of the requirement? It is not of course meant that the public in this country have no responsibility in the matter. They have their responsibility, and they are discharging that responsibility to the best of their ability. And it is only necessary that Government should now perform its own duty by the people instead of shifting it on to the shoulders of others.

EDUCATION GAZETTE,  
June 28th, 1889,

63. The *Education Gazette*, of the 28th June, takes exception to the statement of the *Navavibhakar Sádharani*, of the 24th June, that, according to the teachings of Western ethics, it is improper to relieve the distressed even when they die in numbers for want of food, and that Mr. Bolton has in that view of the matter asked Government not to take relief measures in the Diamond Harbour sub-division, in order that the people there may learn self-reliance in distress (see Report on Native Papers for the week ending 29th June, paragraph 78), and remarks as follows:—

Mr. Bolton says that as there is properly speaking no famine in the sub-division, the effect of opening relief works there will be to make the people less self-reliant than they are. Now if there is truth in Mr. Bolton's statement that there is properly speaking no famine in the sub-division, he is certainly right in concluding, in accordance with the rules of Western



ethics, that there is no need for opening relief works there. But if that statement is false, it is the duty of the writer in the *Navavibhakar Sādhārani* to prove that it is false. Reference is then made to the same paper's strictures on Baboo Bankim Chandra Chatterjee, Deputy Magistrate, 24-Pergunnahs, for his having punished certain people who in their destitution had manufactured salt for seasoning the boiled tamarined seeds and other things upon which they lived (see Report on Native Papers for the week ending 29th June, paragraph 78), and it is remarked that Baboo Bankim Chandra Chatterjee is not to blame, because in punishing those people he simply did what the law required him to do, and that if there is anything or anybody to blame in this matter, it is the law, and not the Deputy Magistrate.

64. A correspondent of the *Bangabasi*, of the 29th June, complains of want of rain at Harisankarpore in Jessore.

BANGABASI,  
June 29th, 1889.

Scarcity at Harisankarpore in Jessore. The standing paddy plants are withering and scarcity has made its appearance. Paddy is selling at 30 or 32 kuchcha seers per rupee. The mahajans are not advancing money. The importation of paddy has stopped and people are in great distress. People cannot obtain rice even by pawning their brass utensils. Cholera has broken out in the village, and scarcity of water continues.

BANGABASI.

65. A correspondent of the same paper says that the re-excavation of the Barakhal of Gusti from Siarkola to Andharmanik, commenced in the district of 24-Pergunnahs, has been attended with serious mischief. The officers entrusted with the work raised an embankment in the khal during the spring tide. This led the salt-water of the khal to overflow, thereby submerging Usti, Bahirgachi, Ghola, Baneswarapore, Rursa, Dogachi and other villages. No paddy plant will consequently grow upon about five thousand bighas of land. The paddy seeds are all damaged. Will Mr. Bolton look to the matter?

66. The *Darussaltanat*, of the 30th June, says that it has been highly unfair for Government to absorb the Famine Insurance Fund, and to turn a deaf ear to the piteous cries of starving people. Government should no longer neglect to relieve the sufferings of the famine-stricken people. The kind-hearted Sir Steuart Bayley is requested to see the famine-stricken people personally and to relieve their sufferings.

DARUSSALTANAT,  
June 30th, 1889.

67. The *Samvad Prabhakar*, of the 1st July, is sorry to find that famine has made its appearance during the administration of the just Sir Steuart Bayley. But it is matter for congratulation that Sir Steuart is the ruler of the Province at this critical time, and that he will do nothing that will tarnish his reputation. Every one knows that Sir Steuart has not been sitting idle all this time. Some time ago he visited the famine-stricken tracts, and he is now busy at Darjeeling collecting information about the progress and extent of the famine. After leaving Darjeeling, His Honour will stay for a few days at Calcutta, and will again start for Behar. All this shows that Sir Steuart is actively watching the condition of the people.

SAMVAD PRABHAKAR,  
July 1st, 1889.

The rainfall has considerably improved the situation, but the degree of improvement needed is not yet secured. Though the scarcity in Diamond Harbour has abated for the present, it is reported that the subdivision will be visited by famine in the month of Bhadra.

The condition of the people of the Orissa Tributary and Khas Mehals is very deplorable. Though Government is not directly responsible for the Tributary Mehals, it should still see that no one dies there for want of food.

Sir Steuart Bayley and the distress in the country.



It is praiseworthy of Government to lend money to the Rajas of the Tributary Mehals. It is doubtful, however, whether the Rajas are adequately helping their subjects.

Sir Steuart is requested to adequately help the people, and to see that no one dies of starvation. He will do well to keep in mind the message sent by the Queen to the Governor of Madras.

#### VI.—MISCELLANEOUS.

SURABHI O PATAKA,  
June 27th, 1889.

68. The *Surabhi-o-Patākā*, of the 27th June, has doubts whether the grievances of India will be removed by Parliamentary agitation. Reuter's announcement that Mr. Bradlaugh's motion for a Parliamentary Committee of Enquiry into the Indian administration had been carried has been contradicted even before it has been known by many people. What does Mr. Reuter mean by hoaxing the people of this vast empire in this way? Was he somewhat tipsy on the night on which he sent the telegram announcing Mr. Bradlaugh's victory?

SANJIVANI,  
June 29th, 1889.

69. The *Sanjivani*, of the 29th June, says that it is generally stated that Baboo Pratap Chandra Raya is making large sums of money by his English translation of the *Mahabharat*. He has already received from the Princes of India an amount which would have sufficed for the translation of many such works as the *Mahabharat*, and yet he says that he cannot complete his translation of that work for want of money. He began life as a menial servant of the late Baboo Kali Prasanna Sinha, and no one would have been more glad than the writer himself if he had improved himself by his own exertions to an extent to be able to translate the *Mahabharat*. But, as a matter of fact, he knows not English, he knows not Sanskrit, he knows not even Bengali. It is wrong of him to make money upon hypocritical professions of patriotism. It is an offence against morality to cheat people as he is cheating them. No one could have blamed him if he had plainly said that he wanted to make money by publishing books.

SANJIVANI.

70. The same paper writes the following about Mr. Selby, the Manager of the Nowhatta Indigo Concern in Jessore. Following the report of the Magistrate of Jessore, dated the 23rd October 1883, Mr. Munro, then Commissioner of the Presidency Division, gave to Government the following account of Mr. Selby:—

"It is clear that Mr. Selby deals with his ryots in a high-handed manner, that he terrifies them by show of force, that he gives illegal and void dakhilas to his ryots with the assistance of his amlab, and that he dispenses justice and inflicts punishments in his own Court without going to the law courts of Government."

It is not known whether Mr. Selby is now a changed man, but his own ryots have instituted complaints against him. If the allegations made regarding him in the memorial which has been submitted to Government be true, then there can be no gainsaying that Mr. Selby is a great oppressor. The ryots who have memorialised against him are poor men, who have no means of defraying the expenses of law suits against him. The Lieutenant-Governor is therefore requested to make a careful inquiry into the matter. A letter signed by Dasharathi Chatterjee of Narayanpur, Prahlad Chandra Ghosh of Benodepur, Sitanath Chakravarti of Benodepur, Prasanna Kumar Singh of Satrujitpur, Jadab Chandra Kuri of Payaree, Shama Charan Dutt of Benodepur, and Jagadishwar Chattopadhyaya of Narayanpur is next given. It is to the following effect:—

Mr. Selby and his officers have become still more infuriated on account of the memorial made to the Lieutenant-Governor against their oppressive



acts. The ryots reported to the village panchayet that there was a probability of a breach of the peace, and the panchayet reported the matter to the thana. The panchayet is in danger, and has reported his helpless condition at the thana.

Some ryots of Narayanpur and Benodepur incurred the displeasure of Mr. Selby by opposing his men in felling a tree and in forcing people to plough land without wages. On the 8th Jaistha last, Umes Chandra Sen, the Dewan, with 40 or 45 men, went to the village to arrest those ryots and bring them to the factory. They managed somehow to escape, but the Saheb's men carried away some *babla* trees from the village. The ryots have applied to the Magistrate to take recognizance bonds from these factory people. When the Inspector of Police came to inquire into the truth of the report about the breach of the peace, about 250 or 300 Hindus and Mahomedans, male and female, told him of the acts of high-handedness and oppression of the saheb and his men.

They showed to the Inspector the crops which had been damaged by the saheb and the marks of violence on their own persons. The Inspector returned to the indigo factory and there spent the night eating and merry-making.

On the 19th Jaistha last, Mr. Selby insulted Baboo Kedar Nath Ghose of Urara at the Chauliah factory in the presence of a large number of respectable men. Kedar Baboo and Baboo Ashutosh Ganguli have complained against Mr. Selby at the thana.

Baboo Behari Lal Mukherji, the "Met khalasha," with a number of *khalashas* and *lattials*, are threatening the ryots. But it is believed that the fire kindled in the breasts of the ryots will not easily be extinguished. Messrs. J. Thomas and A. Thurburn, the proprietors of the concern, are requested to remove Mr. Selby in the interests of the ryots, and thus to restore peace in those villages. If they do not do this the fires of 1860 will be rekindled.

The carters' strike.

71. The *Bangabasi*, of the 29th June, has the following about the carters' strike:—

BANGABASI.  
June 29th, 1889.

The strike is due to many irritating circumstances. The strikers laboured under the misconception that Government had a secret hand in the imposition of the new tax proposed to them by Messrs. Sykes and Company, and no one tried to remove that misconception. If that misconception had been removed in time, this strike would not have assumed such a form. The manner in which the police and the Magistrates are dealing with the strikers is only strengthening their misconception. The illiterate cartmen are not at fault. The fault lies rather with the Government officials who, instead of explaining to them the true situation, are doing great mischief by trying to put them down in a high-handed manner.

Mr. Marsden, the Presidency Magistrate, is dealing severely with the refractory cartmen, and Mr. Lambert, the Commissioner of Police, has issued strict orders for the maintenance of peace. This has made the infuriated cartmen still more furious.

The writer praises Mr. Carter, the Traffic Superintendent of the East Indian Railway at Howrah, in this connection. He called the cartmen on Wednesday, and assured them that they would be permitted to continue their carrying business unmolested, and that Messrs. Sykes and Company's tickets were not necessary. The cartmen too have represented their grievances to him.

72. There appears in the same paper a letter signed by a large number of people residing near Tarakesvar, who say that the immense wealth of the shrine of

BANGABASI.

The Mahanta of Tarakesvar.

Tarakesvar is being misused; that it has become unsafe for female pilgrims to visit the shrine; that Government and the Hindu community should



remedy the evil, and that, if Government does not take any action in the matter, it will fail in its duty as a ruler.

SOM PRAKASH,  
July 1st, 1889.

73. The *Som Prakāsh*, of the 1st July, refers to the carters' strike in Calcutta, and asks who is responsible for the

The carters' strike.

loss which the mercantile community and the carters have suffered in consequence of the strike? The carters being very poor, their loss is more to be regretted than that of the wealthy merchants.

NAVAVIBHAKAR  
SADHARANI,  
July 1st, 1889.

74. The *Navavibhakar Sādhāranī*, of the 1st July, says that the practising of deception on coolies by coolie-recruiters, and the using of coercive measures in order

The coolie question.

to make them work very hard in the gardens, are the two greatest grievances which coolies are liable to suffer. Patriotic gentlemen are writing in the press, and Government also is making laws with the view of delivering coolies from these two oppressions. But there is something in this friendliness of the public towards coolies which may be mischievous. If a complaint is now made by a coolie, both the public and the Judges take it for granted that he has been really oppressed. Coolies are being spoiled by this over-indulgence, and there can be no doubt that this overindulgence will produce very mischievous results in future. Those who are sent as coolies to the tea-gardens suffer so much from hunger and exposure in their own homes that it is quite a relief to them to be sent away as coolies. While making efforts to put an end to the two oppressions referred to above, everyone should see that kindness for the coolie is not carried so far as to bring about a stoppage of coolie emigration.

NAVAVIBHAKAR  
SADHARANI.

Mr. Selby, of the Nowhatta Indigo Concern.

75. The same paper publishes the following communication :—

Mr. Selby having threatened to plunder and burn down their villages and to insult them wherever he might meet them, and having sent *lattials* from time to time into the villages, the oppressed and affrighted ryots of Satrajitpore, Narayanpore, Binodepore, and Sulliya, petitioned the Deputy Magistrate, praying that heavy recognisances might be taken from the saheb's oppressive officials. On the 23rd June last, the Deputy Magistrate, accompanied by the Police Inspector, Baboo Adhar Das Bairagi, came to Binodepore. On enquiry he has ascertained that—

- (1) jute and *til* crops are forcibly uprooted in order to sow indigo;
- (2) trees and plants are forcibly cut down and removed from the ryots' houses;
- (3) indigo is forcibly sown on lands adjoining people's houses, and goats trespassing upon those lands are killed and eaten.

The writer was greatly alarmed and astonished at the Inspector's conduct during the enquiry.

As no enquiry has yet been made into the matters complained of in the petition which has been submitted to the Lieutenant-Governor, and no recognisances have yet been taken from the saheb's officers, the people are in a state of uneasiness in which they cannot even sleep soundly at night.

It does not seem that the oppressions will cease even when recognisances are taken; for the saheb has appointed new men on the pretence of having dismissed some of those persons from whom the Deputy Magistrate was asked to take recognisances. Recognisances cannot be taken from these newly-appointed men and the oppressions will therefore continue. Government is now the only hope of the ryots. The ryots will be saved from the hands of this oppressive saheb only if Government appoints a competent and kind-hearted man to make enquiries into his oppressions.



## URIYA PAPERS.

76. The native papers of the week under report receive the news of Prince Albert's contemplated tour in India in the ensuing cold weather in a loyal spirit, and wish His Royal Highness a successful journey in this empire.

Prince Albert Victor's proposed Indian visit.

URIYA AND NAVASAMVAD,  
June 19th, 1889.  
SAMVAD BAHIKA,  
June 20th, 1889.

The late Justice Nanabhai Haridas.

of the Bombay High Court.

77. The same papers express profound regret at the announcement of the death of Nanabhai Haridas, the late Native Judge

UTKAL DIPIKA.  
June 22nd, 1889.  
DIPAKA,  
June 22nd, 1889.  
URIYA AND NAVASAMVAD,  
SAMVAD BAHIKA,  
UTKAL DIPIKA,  
DIPAKA.

The Magistrate of Puri and the Puri Municipality.

78. Having learnt that Mr. Allen, the Magistrate of Puri, has applied to Government to take away the right of electing their own Chairman from the Municipal Commissioners of the Puri Municipality, the *Utkaldipiká*, of the 22nd June, observes that though the Municipality were led to commit certain mistakes, which it is rumoured were rather dictated by a desire to please the fancies of Mr. Allen himself, that is no reason why the Municipality should lose its franchise, the outcome of the principle of Local Self-Government. At any rate Government ought to consider both sides of the question, and not to arrive at any decision without affording an opportunity to the Municipal Commissioners to explain themselves.

UTKAL DIPIKA,  
June 22nd, 1889.

Distress in the Orissa Tributary Mehals.

79. The same paper is glad to find that the Superintendent of the Orissa Tributary States has at length adopted measures calculated to relieve the sufferings of the subjects of Angul, who are in distress, and has ordered his Assistant to proceed to Khondmahal to look after the people of that State. But all this should have been done earlier, as by that means a large number of human lives might have been saved. Its contemporary of the *Dipaka*, of the 22nd June, is relieved to find that Government have at last been compelled to admit the existence of famine in Orissa.

UTKAL DIPIKA.

Expulsion of beggars from Cuttack Town.

80. The *Utkaldipiká*, of the 22nd June, does not approve of the conduct of the District Magistrate of Cuttack in driving away the famished and homeless beggars who had taken shelter in that town out of the limits of the Municipality, thereby improperly interfering with the work of the *annachatra* set up by Raja Baidyanath Pandit. The cruel act of the Magistrate, which must have led to some deaths in the ranks of the beggars, who were on the one hand deprived of the assistance of the *annachatra*, and on the other of the charity of the townsmen, might no doubt be justified on grounds of sanitation, but the same object might have been as well secured by the adoption of much milder measures. The *Dipaká*, of the 22nd June, is glad to announce that the Raja, in no way discouraged by the action of the Magistrate, has removed his *annachatra* to a place on the other side of the river called Chasapara.

UTKALDIPIKA,  
June 22nd, 1889.

The improved prospect in Orissa.

81. The *Samvadbáhiká*, of the 20th June, and *Uriya* and *Navasamvád*, of the 19th June, take a favourable view of the prospects of the season, and hope that, with the early setting in of the rains, a better state of things may be ushered into the division.

SAMVAD BAHIKA,  
June 20th, 1889.

82. All the native papers of Orissa approve of the arrangement in which the Governor of Madras has made for the alleviation of the miseries of the subjects of the Ganjam district, who have been overtaken by a terrible famine, and recommend the same to the notice of the Bengal Government for adoption

URIYA AND NAVASAMVAD,  
June 19th, 1889.  
SAMVAD BAHIKA,  
June 20th, 1889.  
UTKALDIPIKA,  
June 22nd, 1889.  
DIPAKA,  
June 22nd, 1889.



in those parts of His Honour's jurisdiction that are in distress owing to scarcity.

#### ASSAM PAPERS.

PARIDARSHAK,  
June 24th, 1889.

83. The *Paridarshak*, of the 24th June, says that the Middle English and Middle Vernacular Examinations were held in April last, but the results have not yet been published. This delay in publishing the results of the examinations has caused serious inconvenience to those who wanted to join the Dacca Medical School. Students are admitted into the Dacca Medical School from the 2nd to the 15th June, and this delay in publishing the result before that time will compel many students to sit idle for one year. The Director of Public Instruction is requested to make arrangements for an early publication of the results.

PARIDARSHAK.

84. The same paper complains of mismanagement in the Sudder Tehsil Office, Sylhet. Rents are received five or six days before the date fixed for their payment, but no receipt is granted as soon as payment is made. Receipts are granted when the whole amount of rent has been collected. Those who paid their rent on the 26th April last have not yet received receipts. A man who pays one rupee as rent has to spend 8 annas more on account of feeding, lodging, &c., before he can get a receipt. There ought to be a fixed date within which to grant receipts, and a form containing the number should be given when rent is deposited.

The tehsildar is requested to remove this grievance of the ryots.

PARIDARSHAK.

85. A correspondent of the same paper says that the establishment of a village union at Balagunge in Sylhet. village union at Balagunge under the management of the panchayats has failed to remove all the inconveniences of the people. Roads in general and bazar roads in particular have become impassable during the rainy season. The Magistrate does everything, and the Panchayats say ditto to him. Thus inefficient and worthless men, who do not know the nature of the responsibility entrusted to them, have been appointed as panchayats. The Magistrate is requested to inspect the condition of the roads during the rainy season, and to metal the roads or to pave them with stones.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 6th July 1889.